

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

JACKSON, MISSISSIPPI, APRIL 5, 1900.

VOL. II, NO. 21.

For boys clothes of all styles and prices, call on John Cleary.

If you want a piano or organ go to Patton & White's. They are up to-date.

Miss Francis Emily Russell, a returned missionary from Mexico, died on March 2nd in Hampton, Va.

"You can add my name to the list of those who give a tenth to the Lord," writes our fellow servant E. C. Bolls.

Cards are out announcing the marriage of Miss Fannye Petty, of Pheba Miss., to Dr. W. B. Cochran, of Stafford, Texas, on April 11th, 1900.

Pastor McComb writes: "Our collection on foreign missions yesterday totaled in cash \$176.25, with others to hear from." Good. The Lord is leading.

Mrs. Boykin, widow of the late Samuel Boykin, so intimately associated with *Kind Words*, has recently passed from this life to her reward.

Do not fail to read carefully the large advertisement of Jones Bros. & Co., on 10th page. They can supply all your wants at bottom prices.

Bro. J. C. Robert, of Starksville, paid our office a short visit Tuesday. He reports all things in order at Starkville, and that our aged brother, J. T. Freeman, preached a fine sermon last Lord's day to his home church.

Owing to the scarcity of coal in Europe, ships before sailing from New Orleans, take on coal enough to make the round trip to European ports.

Rev. T. B. Ray, pastor of Immanuel church, Nashville, is in our city doing some good preaching in the First Baptist Church. The congregations are good, and the outlook promising.

To March 15th Mississippi had given for Foreign Missions \$4,085.24; to Home Missions \$1,591.59. Let every man and every woman press with might and main, to reach the mark set by the convention.

Rev. P. I. Lipsey, for several years pastor at Greenwood, has accepted a call from Clinton and Edwards, and will enter upon his work by May 1st. He will live at Clinton, and divide his time equally between the two places.

If you want to do a good thing for your family, call on R. P. Moore, Jackson, who represents the wide-awake Mutual Life Insurance Co., of New York.

One of the leading preachers in the State said to us a few weeks ago, that "Rev. J. T. Ellis, of Goodman, is one of the very best pastors in Mississippi," and there is no doubt about the truth of this proposition.

A sister in Mississippi writes joyfully to say: "Our church has more than doubled its contributions to Foreign Missions this year" That is the way with many other churches. Brother, Sister, how is it with yours?

A layman wrote, not long ago, to the office of the Foreign Mission Board: "My preacher does not take as much interest in missions as I think preachers ought." The brother sent his money in, too, and there was no evidence of a bitter spirit against his pastor. He was simply grieved. We wonder who was his preacher and where he lives.

The largest gun in this country will be completed very soon, and used for coast defense at Sandy Hook. Exclusive of all fixtures it weighs 120 tons. It is a sixteen inch gun and carries a missile weighing 2,300 pounds; 1,060 pounds of powder are required for each discharge. Every fire costs \$960.00.

Pastor W. E. Ellis writes: "We are expecting to begin our annual meeting here on the second Sunday in April. Bro. McComb, of Crystal Springs, will do the preaching for me. We hope for a great meeting. Let saints remember us in their prayers, that God's word be preached and his name glorified."

Bro. J. O. Looney says some sensible things in this paragraph:

"You are giving us a most excellent State paper, and the denomination should be proud of your success. I wish every Baptist family in the State would take the paper, pay for it, and read it. If this were true I am sure there would be more interest in our denominational work, and the Master's cause would prosper more."

Rev. Charles L. Lewis, of Raymond, stepped in yesterday; and, after chatting pleasantly for a while, said that he had a few names and dollars for THE BAPTIST. When he was through counting out the money and giving in the names it was found that he had brought in just thirty-four subscriptions, twenty-nine of which were new ones. We almost dare any other brother to duplicate

this in his pastorate. Pastors Lewis and Low are in the lead on this line. Another brother sent in \$60.00, saying, "there is more to follow." The brethren are standing nobly by THE BAPTIST. Those in arrears are coming up very satisfactorily. It does seem that God is smiling upon the new paper enterprise. Will not many other pastors talk up our paper in their congregation?

There are two or three hundred pastors who would like to attend the Southern Baptist Convention, who are not financially able to do so. For the good of our churches they ought to go. Will not some one in each church volunteer to go to work and raise the means to enable the pastor to go? \$20.00 to \$25.00 will be sufficient. Will not several sisters and brothers undertake this work? Please let us hear from you. Where a brother is pastor of several churches, let them combine in sending him. The Hot Springs trip will be a profitable one.

The *Constitution*, of Atlanta, Ga., is now offering its daily and Sunday editions complete to new subscribers, from the date the order reaches that office until July 7th, for only \$1.00. July 7th will take the subscriber past the date of the Bryan nominating convention at Kansas City on July 4th. In the meantime all the State conventions will have acted, as well as the Republican national convention at Philadelphia in June. The *Constitution* always covers the news completely, and this exceptional offer will perhaps test the capacity of their full plant.

The death at Pretoria of General Joubert, the commander-in-chief of the Boer forces, is a serious loss to the Boer cause.

With the death of General Joubert, the Boers have now lost three of their principal military leaders, General Jan Kock, second in command to Joubert, was killed in one of the early battles of the war; Gen. Cronje, one of the most dashing of their commanders, was captured at Paardeberg, and now General Joubert, the commander-in-chief, has succumbed to disease, the direct result of the campaign. It will be difficult to replace these three men, as none of the subordinate commanders have apparently done anything during the war to especially single them out for the leadership.

Gen. Botha has been appointed a commander-in-chief to succeed Gen. Joubert. It is said that General Botha is the most popular general in the Boer army.

The fall of any great leader is a source of discouragement to the followers. This is true in every sphere of life. When an acknowledged religious leader falls, the people are in sadness and discouragement. But in every just cause when God permits a leader to fall, it is only that he may supply one more efficient.



## A Bright Promise.

Presbyterian church. Careful study and honest conviction led him to become Baptist. A Baptist church gave him a call to become its pastor. The council met, and after the usual examination, by a unanimous vote expressed its entire satisfaction. On the question of proceeding to his ordination a friendly but animated discussion arose. The atmosphere seemed full of a sentiment in favor of "recognition" instead of ordination, on account of a sympathetic deference to his former relationship. It was thought by some that ordination would be regarded as a reflection on the Presbyterians.

As the discussion proceeded, several facts were fairly and plainly stated. Among them were these: that the candidate came before the council as a Baptist and not as a Presbyterian; that he sought admission into the Baptist ministry; that he was henceforth to be known and to serve as a Baptist minister; that according to the established usages of the Baptist denomination the work that lay before the council was ordination, and not reordination, or recognition; that there ought not to be, anywhere, the slightest deviation from Baptist views and practices; that if there ever should be any such departure it would do less harm in the older eastern states than in the new West, where the work of the Baptist denomination is yet in its formative state; and that everywhere, and on all occasions, everything should be done "decently and in order."

The result was a unanimous vote to proceed to the ordination of the candidate, according to the usual order, including "the laying of hands." Various brethren expressed their hearty satisfaction with the decision, and gave it as their opinion that the question of reordination or recognition was permanently settled in that state. This fond hope is disappointed, since the report of the action of the New York Permanent Council in the East. The arguments presented and the conclusions reached by the two councils were so unlike that both cannot be right.

The writer has been a member of eighty-six councils called to consider the advisability of the ordination of candidates for the ministry.

These councils represented the East, the middle West and the Northwest. At least twenty-five of these candidates had been ordained ministers in other denominations. In none of these cases, except the one just referred to, was any question raised or considered that even suggested a departure from the uniform course of proceeding—ordination. If these councils, in view of their number and location, can be considered, as representing the general sentiment of Baptists, the rule of action should be ordination and not recognition. The young West looks to the older East for wisdom and example, and earnestly desires that whatever is said or done shall tend to unify and not divide the sentiment of western Baptists, who are laboring to establish churches, and train them to hold correct views, and to adopt methods of work that are in harmony with the scriptures and not the long established usages of the Baptist denomination.

T. M. SHANAFREY, in *Standard*.  
Huron, So. Dak.

"The prospects are as bright as the promises of God."

Judson had toiled for years and not one soul had come to the light. In the homeland, some thought he had best quit and asked as to the prospects. With an undying courage and an unflinching faith in God's promises, Judson expected nothing short of the accomplishment of much. God had said "go," and had then said, "Lo, I am with you." Having Christ, Judson could go anywhere, or suffer anything. Hence, he could write: "The prospects are as bright," &c.

But the light came; a soul was born; the fire spread; a world was made glad, and the gladness will cease only when eternity stops.

Men should learn not to despise "the day of small things." Weak things often "confound" things that are mighty.

It is told that some formerly very weak Baptist localities in the State are now strong and are foremost in doing for God. There is a point in mind, where, when the world was begun, it was as upon a broken ship, and but little of the ship remained. All persons, except a few faithful ones, thought and many said that the young man who came to lead in the work, would bury himself alive. But the ship has been largely mended, until it now floats upon the waters, and the burial has been a glorious one—buried beneath a noble, joyous work, with the crew standing faithfully beside him, and with a loving God showering his benign smiles. Then, who would not, even amid small things, look up and rejoice in the holy promises. And who would not do this even amid the storm?

The crew in this question have rejoiced, and do rejoice, like some of old, that they are "counted worthy." And though the sea may be made rougher by some, even who name the Baptist name, yet the ship rides the waves and at all appointed seasons the songs of Zion are raised on high and the sacred book is opened.

This crew is "looking for a city which hath foundations whose builder and maker is God," and rough winds only fix them more firmly in their course. Lumber jacks, with no backbone, can't stem the tide. They are taken off with the breeze.

We are told a day is coming when the wheat and chaff will be separated. That day has come already in the town in question. The wheat is preserved, the chaff is blown away. The truth is mighty and will prevail, and those who commit their keeping to her, are borne safely on the tide, while they who yield to Satan's emissaries, are carried in the drift to the quagmires and pitfalls.

God is blessing us in Port Gibson. Before long we will make another advance and put fresh paint all over our church house, and will then—as we think—have one of the neatest little church buildings in Mississippi, a thing of which the "faithful crew" are justly proud.

We crave prayer that we shall ever be helped to look to the "bright promise."

J. E. PHILLIPS.

## Will a Man Rob God?

This is a question that addresses itself to every Christian in the world. This of course was directly to the children of Israel. They had been guilty of robbing God; from whom all their blessings came.

Suppose we take this to ourselves, and see whether or not we are guilty of the same charge. "Robbing God." We are too apt to think of our possessions, as ours, without due regard to the question, from whence did they come.

We may decide this question by determining what claims the Lord has upon us.

1. We are his by creation. What did God create us for? Isaiah 43:7. "Everyone that is called by my name; I have created him for my glory; I have formed him; Yea, I have made him."

2. We are his by redemption. God has redeemed us by giving his only begotten son to die for us. John 3:16.

3. By adoption. We have been adopted into God's family; giving us an everlasting heritage.

I Cor. 6:20 Paul said to the Corinthian church, "Ye are bought with a price; therefore glorify God in your body and in your spirit which are God's."

Again Rom. 12:1. Your body is to be given a living sacrifice which is a reasonable service.

There is no doubt, then as to the claims God has upon us as individuals. What of our possessions? Ps. 50:10-11. "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine and the fullness thereof."

Then as I see it the Christian with all his possessions belongs to the Lord and should use our means for the glory of our heavenly father.

We need more consecration to the cause of Christ, our Savior.

Since we are Christ's, and Christ is God's, and all the world is his, how can we withhold from God that which is his? First, suppose we say that God gives us ten-tenths, and only requires of us one-tenth, from a business stand point would we not be satisfied? There was a law made somewhere we don't know where or when but God required of his early worshipers the return of a tenth of all increase, not as a gift, but because it was his.

In 27 Chapter of Leviticus, Moses speaking of the tithe said it was the Lord's, verse 30: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the trees is the Lord's; it is holy unto the Lord."

Some are ready to say that was the old law. But we find this was a custom or law long before the Mosaic law was given.

Abram, 430 years before the law met Melchisedec the Priest of the most high God and gave him the tenth of all the spoils. Take again, the case of Jacob when on his way to his uncle Laban's he saw a ladder reaching to heaven and angels ascending and descending upon it. He was conscious of the presence of God and he erected an altar to God, and made a vow to God saying: "If

God will be with me and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: And this stone which I have set for a pillar, shall be God's house; and all that thou shalt give me I will surely give the tenth unto thee." Gen. 28:20-22.

This was 269 years before the giving of the law.

Do we give the tenth? If not, on what grounds can we get out? In other words, are we not robbing God? Is it not a fact, that the Israelites increased in their wealth when they observed this law, and when it was broken it brought poverty, and confusion upon them, and the promise was bring back the tithe into my house that I may have meat in my house and prove me herewith, and see if I won't open the windows of heaven and pour you out a blessing you won't have room to receive. I will protect you by rebuking the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast off her fruit before the time in the field, saith the Lord of hosts. Malachi 3:8-11.

Prov. 3:9. Honor the Lord with thy substance, and with the first of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. These are certainly very encouraging to us, and should be strengthening, to the words, "God loveth a cheerful giver."

There is that withholdeth more than is meat, and it lendeth to poverty. There is that scattereth, and yet increaseth. If we serve God aright, God will bless us abundantly.

The Psalmist David certainly believed this: Ps. 67:5-6. Let the people praise thee, O God; let all the people praise thee.

"Then shall the earth yield her increase; and God, even our own God shall bless us."

Brethren, we ask the prayers of all our brethren that we may have the blessings of God to rest upon our field.

Yours fraternally,

E. H. GARNER,

Wilkinson, Miss.

## Baptists in History.

It ought not to be expected that a fair and complete history of the Baptists could be found. If it had been written in the earlier ages it would likely have been destroyed. Indeed, so far as religion is concerned, they have always been in the minority, and from the time of Constantine, in Christianity. They were first "called Christians at Antioch," we learn from the New Testament Scriptures.

On the union of church and State they were persecuted as opponents; being the first real protestants. Luther only protested against some of the practices of Rome, and many centuries later. The formalists appropriated the name and gave us another; changing it often to suit this purposes of charging "heresy." Our enemies themselves being judges, we clung to the Bible and its teachings, rather than to the dogmas of a claimed universal church and its rulers.

All along through the ages references are found to so-called "sects," holding doctrines still common to Baptists as "the faith once delivered to the saints." But history is not supposed to chronicle the minority's sacrifices and sufferings for its principles—only the results of the majority's triumphs. Yet in the end these very principles forge to the front; championed, it may be, by other communions.

The days of religious persecution have passed, at least in all Anglo-Saxon countries; but prejudice against the Baptists largely obtains still. Bible baptism is derided and sometimes ridiculed, and a stigma urged of "close communion" for the memorial service of the Lord's Supper. With such sophistry some of our youth are occasionally drawn into other folds. The tendency is increasing, through the agency of young peoples societies of other denominations, as we neglect to organize for direct instruction.

While the Baptists are strong in America, and perhaps better equipped for work than any other denomination of Christians, they are not utilizing their strength. In several respects they lack organization; the church is the head, but not the hands, feet and tongue. The Bible says: "Go," "do" and "give," but not explicitly how, when, and where—further than "all the world." Now we have the "opportunity" and it becomes us to do our part "making history."

L. A. DUNCAN.

## Denominational Loyalty.

A brother who is editor of a Baptist paper in another State, wrote me thus: "I hope sincerely that you will do your utmost to help me enlarge our list—I make this proposition: If you will secure for us five subscribers on the dollar proposition, I will send you, postage paid, a copy of the latest edition of Smith's Bible Dictionary." I replied: "Beloved brother, there is such a thing as State denominational loyalty with me. Should I accept your proposition and procure subscribers for your paper under it—that would sap the very foundation of that loyalty. Our State paper, THE BAPTIST, stands at the head of the list with me. (I am not a stockholder in that paper, my financial interest in it is simply subscription). To it—as our State paper I owe supreme loyalty. The minute I begin to solicit subscribers in this State to any other denominational paper—that moment I begin to destroy its usefulness. Loyalty to THE BAPTIST will not permit me to accept your proposition."

It may be that the same or similar propositions have been made to other Baptists of this State. If so, I hope their State denominational loyalty caused them to decline the proposition. How could a loyal Baptist of the State do otherwise. Brethren, do nothing that would injure THE BAPTIST, our State paper.

Fraternally,

J. H. WHITFIELD.

Africa is called the Dark Continent; the Hopeless Continent; the Home of Superstition and Witchcraft. It was called Africa by the Romans, the meaning being "without cold," or sunny.



## "What Would Jesus Do?"

This form of words seems to have crystallized into a sort of stereotyped quiz in most of our religious newspapers and not a few of our pulpits. The man who undertakes to tell the world what Jesus would do in any and every given case, should in order to be authentic, have both the intuitive and pre-scientific, as well as the conscience faculties, that characterized Him. It must be remembered that "He was without sin," not only as it refers to the evil thought, desire, purpose or overt act, but even to the inherited depravity or pernicious bias. He could see every question precisely as God sees it, or else He did not possess all of the fullness of the Godhead bodily. He could see the exact truth and discern the abstract right, in every case, as is clear not only from His complete possession of the intuitive, pre-scientific and conscience faculties, but the practical and significant fact that His conclusions and deliverances either improved, rebuked or demolished all of the current human standards of His day, whether civic, philosophic or religious.

We beg here to submit that all of these things would be true of Him if He was here with us now in person as He was with the people of His day, and that the very best one amongst us—the most just and holy—when he came to see Him and know Him in comparison with himself would, not as the Pharisee, boast of his immense personal excellence, but, like Job, cry out, in conscious amazement: "I abhor myself in dust and ashes." For then he would see, as he had never seen before, the startling truth so forcibly put by Isaiah: "As the heavens are higher than the earth, even so are my ways higher than your ways and my thoughts higher than your thoughts."

Now, with a belief based upon the conclusion drawn from this process of reasoning, we would like to assert that no mortal knows, or can know, what Jesus would do if He were here now, in any given case, and an attempt to point out a course of action for Him would be an attempt to thrust one's self into the Master's place and claim to see with His eyes, think with His thoughts and discern between good and evil, right and wrong, with His conscience.

All of us have our faculties, but there are none amongst them answering to the intuition, prescience and conscience of our Lord, therefore we may not be able to "see the exact truth" or to "discern the abstract right," in any given case. But we have mental and moral faculties with consciences of education, though blunted by a perverted notion, and with these rendered as acute as possible by careful study, watching, self-denial and prayer, we may with approximate nearness "see nearly the exact truth" and "discern nearly the abstract right," and this is all the Lord requires of us, if to this seeing and discerning we are careful to add the corresponding saying and doing.

In our opinion we fear the "inventor" or "discoverer" of the question, "What would Jesus do?" has missed his calling, and has greatly over and under-done his work. His question implies a world too much, and his

efforts to answer it show a corresponding failure.

A critical reading of his book, "In His Steps," and a like scanning of the one week's issues of the paper he has published, the *Topeka Capital*, especially, will not fail to impress the conscientious and thoughtful Christian reader with the justness of these criticisms.

We have seen the week's issues of the *Topeka Capital*, Mr. C. M. Sheldon's paper, wherein he has proposed to show "just what Jesus would do" if He were editing and publishing that paper. Now, we don't believe our Lord, if he were publishing a newspaper, would—1. Advertise "Easter fashions." 2. Billiard and bowling clubs. 3. Woman's rights meetings. 4. Popular or modern social clubs, whether male, female, or mixed; or, 5. Such books as *The Assassination of Lincoln*, *A Church Republic Romance*, or a *Book of Prayer*. 6. Neither would He advocate the union of all religious sects or denominations, except it might be upon Himself and the New Testament. 7. He would not preach a "regenerated humanity," but probably, as He did when here, He would preach a regenerated spirit and a reformed humanity. 8. He would probably not print any points to funny jokes, to make people laugh. 9. Favor socialism in any of its organic forms, as we have it to-day. 10. Or in any favorable way recognize or commend the creed of Unitarianism.

Our conclusion is that the better and only practical question is, "What would Jesus have me to do?" and then answer it by seeking earnestly to learn and do, as nearly as we may by His help, the exact truth and the abstract right. And this will we do if God permit.

Yours in the love of the Master,

J. A. H.

## Preachers' Wives.

Preachers' wives differ as widely as their husbands. They range all the way from the best down to the—well, the moderately sorry specimens of humanity.

A good wife is the most valuable complement to a preacher's usefulness there is in the world. The most gifted and the most cultured will find, when it is too late, that where the presence of "the better half" is wanting, that their lives are only in a limited sense successful.

The importance, gravity, nature and social relations of the preacher are such as to cause the place of a preacher's wife to be hard to fill. If such were filled to the acceptance of the Master, to the satisfaction of the wife's conscience, and according to the requirements of duty, it would necessitate the ideal woman to fill it.

God gave Eve to Adam for a helpmeet (Gen. 2:18, 20). God did not give her to him for a help-me-eat. As the word "meet" in the above has a somewhat unusual meaning, I would like to give Webster's definition, which is as follows:

Meet (adjective), "prepared as adapted, as to use or purpose; fit; suitable; proper; qualified."

The preacher who has made the woeful mistake to marry a help-me-eat instead of a help-meet, will often be reminded of his mis-

take. If all the preachers were ideal ministers, and all the churches of the ideal type, and society were in an ideal condition, the place of a preacher's wife would not be so hard to fill.

As a rule—as far as my observation is concerned—preachers' wives are the most industrious, refined, cultivated Christian women in the world. There are a few who are not Christians, and such can not in the full sense of the term be qualified helpers. It seems to me that no more unsuitable make-shift for a preacher's wife can be found under the sun than a *frivolous, giggling, unconverted society woman*.

The business man thinks his "ups" are the most important "ups" in the world. The "ups" of a preacher are the most important in the world, for the cause of God, the elevation of society and the well-being of the world go up or down as the preacher goes up or down. The preachers ought to marry "up" and not "down."

When a preacher marries "up" he lifts up all of that part of the world with which he will be brought in contact during his married life.

A woman whose ecclesiastical teaching crosses the theology of her husband at right angles, is not suitable for a Baptist preacher's wife. Take the question of baptism to illustrate:

Immersion is the only New Testament baptism in the world. All Baptist preachers believe this. Some of them have backbone enough to preach it. Suppose the preacher's wife tells his children, and his hearers that "immersion" is indecent; that there are other baptisms; that immersion is not the only baptism; that Baptists are mistaken about it; that really the Bible knows nothing of immersion, and that it only exists in the imagination of Baptists.

How can a woman who teaches his children and others that "immersion is indecent," "imaginary," "unscriptural," etc., etc., etc.—how can such a woman be a "suitable" helper for a Baptist minister?

No young preacher ought to marry until he has finished his education, and is located in a field that promises a support for himself and helpmeet.

GEORGE W. KNIGHT.

Waynesboro, Miss., March 25, 1900.

The collection of the religious statistics of the country must wait until more pressing needs are disposed of by the Census authorities. Some comment has arisen over the fact that the list of schedule questions does not contain any with reference to religion, and it has been supposed that the subject was to be omitted altogether. This, however, is not true. The statistics will be obtained from the various churches and religious organizations and not from direct questioning. This is the way they were obtained in 1890, and it was found to be especially accurate and valuable. Under the present law, the same method will be followed, but such an inquiry cannot be begun until more imperative investigations are conducted and the 50,000 enumerators are out of the way. This division of the subjects into one group to be taken by enumerators and another taken by correspondence and special agents, will secure greater accuracy and satisfaction, and persons especially interested in religious statistics should not be unduly impatient at the postponement of this investigation, which the law requires.

## Effective Preaching.

## NUMBER TWO.

In a recent article under the above caption we enumerated some of the requisites to effective preaching. For some of the leading thoughts in that article we were indebted to two articles in the *Homiletic Review*. One by Dr. Herick Johnson in the January number, the other by Dr. Joseph Parker, in the March number, 1900. From the same fertile source we greet the readers of THE BAPTIST with a second article on the same subject.

After a second thought we were apprized of the fact that our former division was incomplete in that the members as parts did not equal the whole division. There are requisites which are neither *natural* nor *acquired*—requisites which would not be essential in ordinary discourse, but which are necessary to effectiveness in propagating the gospel. These requisites are the gifts of the Spirit.

1. We must have a correct idea of the function of the preacher and of the true nature of preaching in order to be effective. Every man is struggling to embody his ideals. Every impulse of his being and every power of his soul is focused upon this one object. Thus if his ideals be wrong, in his struggle to embody them every power of his being is strung to the highest tension in driving him further and further from the truth. The function of the preacher is to preach. It is to stand before living men, and, feeling sensible of a divine commission, tell them of a Christ—a Savior, a God. It is "to take the truths of Holy Scripture and unfold, illustrate and amplify them for enlightenment and persuasion, and have them intensified by profound personal conviction, fused in the fires of one's own soul poured upon waiting ears and hearts from lips touched with God's altar-fire, and accompanied by every possible adjunct of effective posture and gesture and voice"—this is the function of the preacher—this is preaching. The effect produced by such preaching as this is the conviction that the love of God is unbounded, that the atonement is sufficient to reach every conceivable depth of human depravity, and that Christ is able "to save to the uttermost all them that come into God through him." Such preaching as this has the flame and fervor and fire of God. Its resplendent glory is a kind of divine enthusiasm for humanity. It leads the people up the heights when they see visions and dream dreams—

"And heaven comes down their souls to greet  
And glory crowns the mercy seat."

2. An abiding faith in the truthfulness and efficiency of the gospel of Christ.

Faith is the final cause of Christian activity. It brings the great doctrines and principles of the gospel in direct contact with the soul. It is through faith that the gospel becomes a fact in our lives—"the truth that makes us free"—the inspiration that fires our souls and causes us to do and die for Christ. To do efficient work the Christian ministry must have an abiding faith in the grand old doctrines of the cross. These new-fangled high pressure methods will not convert the world. "No modern device of human wisdom, no possible agency of any sort can supplant the preaching of the word." It

is God's instrument of conquest. Through this sign we shall conquer. Christ is behind him who preaches the unadulterated gospel. With his hands upon all the forces of earth and heaven he says "Lo, I am with you even unto the end of the world." Then let us not be led astray. Let us stand fearless upon our pulpit throne proclaiming unsearchable riches of Christ. "Let us plan for and welcome organized activity, helpful adjunct, Christian endeavor, help for God's poor, the enthusiasm of comradeship. But in the midst of all these let us sit preaching, chief supreme, regnant, and give it our utmost toil, our consuming zeal, our heart's blood, as the heaven-ordained instrument and agency by which salvation cometh."

3. A just comprehension of the Christ.

Christ is the all and the in all of the gospel. He is the "Alpha and the Omega, the beginning and the end." It is dangerous to epitomize our conceptions of him. We want him in his fullness. To be effective the preacher must be in touch with Jesus. "He must submit his reason for Christ to illuminate, his conscience for Christ to direct, his will for Christ to command and straightway Christ, the Living Christ, demonstrates Himself to be an inexplicable as well as a novel power over mind and heart and conduct." The preacher must spend hours with Christ. There must be a continual abiding of the Living Christ in the preacher's experience. He must feel that he is proclaiming the words of the Living Christ, imparting the life of the Living Christ, and enforcing the will of the Living Christ as the supreme law of life. "The preacher has failed in his mission who does not bring his hearers, first, to need, and then to know the Christ of experience. In such knowledge the dispensations attain their fruition. In the Old Testament we have God revealed, mainly by the instrumentality of prophets; in the New Testament we have God in Christ, the antitypical prophet; and also in the New Testament we have Christ in us, the living and ascended and glorified God man in us making us prophets." For the preacher to occupy the Old Testament standpoint is not enough; it is not enough to give information concerning God and divine things; the New Testament standpoint should be the preacher's constant aim, in which experience is gained of the Living Christ in us. Then let us broaden our vision and deepen our experience and our effectiveness will be proportionally increased. Let us be emptied of self, of vanity, of envy, of impurity and be spirit-filled. Let us pray for a just comprehension of the Christ. Let us make him king of our hearts. If he comes into our lives he will transform notions into convictions, doctrines into burning principles, a filled pulpit into a burst of eloquence and the suburbs of hell into the outer courts of heaven. Let us get so close to him that our hearts will feel as if every attitude is one of prayer.

J. BENJAMIN LAWRENCE.

Smithdale, Miss.

The Japan missions are to have a mission conference in 1900. There are about 600 Protestant missionaries in the empire, and it is hoped that 400 at least may gather in this conference, which may probably mark a new epoch in the history of Christian missions in the empire.—*Missionary Review*.

## Baptists as Leaders.

Perhaps it would be more proper to say Baptists as *starters*, for they do not always keep in the "lead." They have been first in nearly every good word and work, beginning with following the example of the Savior in the ordinance of baptism. Next, in compliance with the observance of the memorial service known as the Lord's supper, and, thirdly, in obedience to the Redeemer's last command, "Go, teach all nations," etc.

Not to mention the Apostle Paul, the first foreign missionary, William Cary, was a Baptist; the first Bible society owes its origin to John Hughes, a Baptist, while William Fox, a Baptist, began Sunday-school work contemporaneous with Robert Raikes, of Great Britain. Strange to say, however, the German Baptists had started the work in America forty years before. Reference is here made, of course, to modern missions and Sunday-schools.

Coming to America, Baptists established the first religious college—Brown University, say 1764, and in this regard are in the lead to-day. They were leaders in the cause of religious liberty, and in the organization of Christian women to work with and for women. In this department a commencement was made in the beginning of the century now drawing to its close. But are we leading along these lines? We have sometimes let our pedobaptist brethren outrun us and pre-empt the field.

With all our unfaithfulness we have steadily increased in numbers and are slowly advancing in efficiency. God has greatly blessed us when we have gone "forward," and the more we have grown in the "grace of giving," the more abundantly has He given us our rewards. We should never be discouraged, never abandon a work; bearing in mind the promises "in due season we shall reap, if we faint not." It is by "patient continuance that we inherit the promises."

But I have, as usual, branched off of the subject, so to return. Baptists, in these days of push, too often neglect to "occupy and hold" strategic points, such as business centers and manufacturing settlements. They seem to forget that they are soldiers and should be early entrenched to meet the foe, instead of waiting for the saloon, for infidelity and various issues to get possession. A little labor, encouragement and expense would put many a church on a firm basis, if extended without delay. Think of this, brethren, and be ready to meet the trains as they approach new railroad towns. It is important.

There is no good and sufficient reason why we should not start first and keep in the lead in this. True, there are strong churches in the country, but the young will be settling in these towns and cities and will need watchful care. Environment has much to do with the life of the youth and the responsibility thereof is with the older people, where no provision is made to lead or keep them in the right way.

L. A. DUNCAN.



## Our Palpit.

The Preacher Studying His Text.

R. A. VENABLE.

Hebrews 10:26-31—3d H. Genesis.

It is my purpose in this paper to further illustrate the method and importance of studying the text well in the process of sermon making. This can be better accomplished by taking a given portion of the Scriptures. Hebrews 10:26-31.

1. I begin by comparing the Old with the Revised Version. I observe numerous changes, but none of them very material. Now, I am reasonably certain that I have before me the correct reading, both genuine and authentic, an accredited translation of the original Greek.

2. Now, I inquire who wrote these words? Here I am not sure the question can be answered at all. It is not generally held that the writer was not the Apostle Paul. So I must be content to leave this question authorship unanswered.

3. My next inquiry is as to whom the words were addressed. This question admits of an easy answer perhaps. The whole book is addressed to converted Hebrews. This answer seems to lie upon the surface of the book itself. Only a few would question this; but with possible exceptions all admit that the work was addressed to such Hebrews as had accepted Jesus as the Christ of God, the Jewish Messiah. I narrow my inquiry and ask to whom was this special passage intended by the writer to apply. Manifestly he includes himself among those to whom it is applicable, and the common tie which binds them together is that he and they are both Christians. This appears from the context. (1.) They have "fulness of faith," both he and they. "Let us, &c.," verse 22. (2.) They have had their hearts sprinkled from an evil conscience. "We," they are regenerate. (3.) Their bodies have been "washed with pure water." They had been baptized. (4.) They have therefore made a confession of their hope, verse 23. (5.) They are to provoke each other to love and good works. (6.) They are not to neglect assembling themselves together, &c. must attend stated meetings for public worship (verses 24-25). In all these characteristics and duties the writer associates himself. "Let us, &c." Now I observe that verse 26 begins with a "we." "For if we sin wilfully after that we have received the knowledge of the truth, &c."

4. I pass on to examine more closely, who these readers are. There is a startling statement in the 26th verse and I must determine if possible to whom it is applicable under the situation conceived by the writer. "If we sin wilfully, &c." I grant for a moment that the writer may use the expression "we" as referring to man as such, all men, or he may use it as referring only to Christians. I take up the first supposition. (1.) If he refers to man as such, any man, that is to unconverted man, he was most unfortunate in his method of saying that thing. (2.) Again this supposition is excluded because the class to which his language applies and among which he includes himself, differs from sinners as such,

## THE BAPTIST.

April 5

1900.

## THE BAPTIST.

7

Delitzsch, he makes his own. Dr. Westcott remarks on this passage are interesting and instructive. "The use of the compound phrase (to receive the knowledge of the truth) for the simple verb (*to receive the truth*) brings out the double aspect of the knowledge as God's gift and man's acquisition. In gaining it man is active and yet it is not from him. The knowledge thus received is treated as complete. Those whose case is taken into account have vigorously applied themselves to pursue the study of Christian truth."

In Meyer's Commentary on this passage we have this statement: "The Truth is the truth absolutely, as this has been revealed by Christianity. The *epignosis* (the knowledge) of this absolute truth, however, embraces, along with the recognition, thereof by the understanding, also the having become conscious of its bliss-giving effects in one's own experience." Dr. Kendrick comments on the passage. "After we have received (receiving) the knowledge of the truth—after being 'enlightened and tasting the good word of God.' Knowledge here equivalent to recognition; acknowledgement (*epignosis*) not merely a passive illumination (*gnosis*), but one which had been accompanied by a positive movement and a full and ratifying assent of the mind." Prof. Kremer in his Lexicon defines the word, thus: "In the N. T. it appears only in the Pauline writings and in 2nd Peter, 1:2, 3, 8; 2:20; Heb. 10:26, 8; 2:20, always of a knowledge which very powerfully influences the form of the religious life, equals a knowledge laying claim to personal sympathy, and exerting an influence upon the person." Then the meaning is, that (we), who sin wilfully after they (we), have had an experimental knowledge of the power of the truth of the gospel, or who are truly Christians forfeit their (our), claim and right to the saving efficacy of the sacrificial death of Christ. They abandon the only source of salvation if they sin wilfully, after conversion by the truth, and to the truth. But what is meant by wilfully sinning? It must refer to some special and extraordinary kind of sinning or it would contravene the whole teachings of the Testament. If it does not mean some special kind of sinning, it would follow that there is no salvation provided in the Lord Jesus Christ except for those who sin "from ignorance and error," while all who are "guilty of conscious and intentional sin" must fall under everlasting condemnation and ruin. In that event Christ's saving power delivers only from sins of ignorance and error. Some special kind of sin must be looked for and assured of the integrity of the New Testament teaching is undermined. The character of the sinning here meant may be arrived at by studying the contents. These contents are itemized in verse 29. (1) A treading underfoot the Son of God. (2) Counting the blood of the covenant, wherewith one is sanctified, an unholy or common thing. (3) Doing despite unto the spirit of grace.

Prof. Kendrick says, "For if we sin wilfully" the sin is clearly that of apostasy—that is, denoted by the present participle, that *abiding* in sin, that *yielding ourselves*

permanently to its power, which marks an evil heart of settled unbelief. And the sin itself is not so much sinful indulgences, which spring up in consequence of departing from God, as those internal acts, which constitute the departure itself. To sin voluntarily or wilfully, then is voluntarily to renounce the faith which we have reposed in Christ and make a formal return to the beggarly elements which we have abandoned."

Dean Alford says: "It is the sin of apostasy from Christ back to the state which preceded the reception of Christ, viz. Judaism. This is the ground sin of all other sins." Canon Westcott says: "This includes two distinct elements, the voluntariness, that is the realized consciousness of the sin, and the habitual indulgence in the sin. Such sin involves apostasy from Christ (verse 29, *kataplestas*)—(trample under foot)."

The meaning of wilful sinning "after we have received the knowledge of the truth," manifestly means a wilful abandonment of Jesus Christ, the Son of God, as the organ of the completed revelation of God, which we have received as such, and a rejection of him, after we have once trusted in him, as the God-appointed sacrifice for sin, realized to us, in the cleansing and sanctifying power of his blood, the symbol of his offered life, together with a heaping of contumely on the work of the Holy Spirit in our hearts, through whom the grace of God and the power of the Lord Jesus are made effectual in us. Such is the meaning of wilfully sinning "after we have received the knowledge as the truth."

### A Catechism.

BY W. L. A. STRANBURG.

Where did the first Baptist come from? John 1:6.

Was he a preacher, if so, what kind? Matt. 3:1.

What was his mission? Matt. 3:1, 2, 3.

Did John require repentance before or after baptism, which? Matt. 3:2, 8.

In sprinkling babies, and those who repent, about what was the size of the Font used? Mark 1:5.

Who Baptized Jesus? Matt. 3:13, 17.

Was not Jesus baptized by a Baptist preacher?

Did Christ while on earth organize a church? Mark 3:13, 14.

If a Baptist preacher prepared the material, do you not think that Christ organized a Baptist church?

Since the organization of the New Testament, i. e., Baptist church, has there ever been a time when it did not exist? Dan. 2:44; Matt. 16:18.

Did Christ authorize this church to preach the gospel and administer the ordinances of his kingdom? Matt. 28:16, 20; Mat. 26:26, 30.

What book, chapter and verse in the Bible authorizes societies, as auxiliaries to the church of Jesus Christ?

By whom and when was the organization to which you belong, founded?

In origin is it divine or human, which?

If human in origin, what book, chapter and verse in the Bible mentions its authority to preach the gospel and administer the ordinances of the same?

Does the Bible authorize more than one Faith, Doctrine or practice? John 17:21; Acts 2:41, 42; Cor. 1:10; Eph. 4:4, 6; and John 10, 11 verses.

Reader, have you obeyed John 5-39; Acts 16:17. If not, would it not be well for you to read and study carefully Matt. 7:13 to 29?

### This and That.

W. H. PATTON.

The Legislature passed three acts on the Liquor-Traffic. They will occur in the Kellogg patent outside of the weekly papers, under the head of "Mississippi Matters," this week. Now, my brethren, read them, and it is in your power to stop the illegal sale of liquor and have no "live" or "blind tigers" in our state. In the April number of "The Ladies Home Journal," page 6, I find the following from an Episcopal missionary. Read the page if you have the paper:

Talking about children reminds me of a "reputable courteous," and adequate as well, of a little girl whom I baptized once long afterwards in a small town on the border of the Indian Territory. Her father was a cattleman, the owner of large herds. Each cattle owner in that country had a different brand with which his cattle are marked, and by which he identifies them when the great "round-ups" occur. The "mavericks" (young cattle born on the range which have not been marked) belong to the first man who can get his branding-iron on them.

In our baptismal service we sign those who are baptized with the sign of the cross: When the little girl returned to school after the baptism, the children pressed her with hard questions, desiring to know what that man with the "night gown" had done, and if she were now any different from what she had been before. She tried to tell them that she had been made "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven," but did not succeed in expressing the situation very well. Consequently they gathered about her with the unconscious cruelty of children, and pushed her over against the theological wall, so to speak. Finally, when she had exhausted every other effort, she turned on them, her eyes flashing through her tears. "Well," she said, lapsing into the vernacular, "I will tell you. I was a little maverick before, and the man put Jesus' brand on my forehead, and when He sees me running wild on the prairie, He will know that I am His little girl." The answer was eminently satisfactory to the small audience; they understood her perfectly, and the profoundest theologian could scarce have expressed it better.

He was implored at another time to baptize (as he calls it) a little dead infant, and tried to explain to her it was neither necessary nor right, but the mother besought him in the terrified accents of guilt and despair, to perform the to it useless service. I told her the lady was all right, and that even though she had failed in her duty God would certainly accept her evident contrition.

Why should Baptists be accused of making baptism essential to salvation by the Pedoes? Shubuta, Miss.

### Closing Hours of David Livingstone.

April 29, 2873, was the last day of the great explorer's travels upon earth, and then he had to be lifted from his cot to the palanquin. At last they reached Chitambo's village in Ilala, where he had to lie under the eaves of a house in a drizzling rain till a hut could be prepared for him. Then he was laid on a rude bed in the hut for the night. The next day he lay quietly all day, the attendants knowing that death was not far off. During the early part of the night following, nothing occurred to attract attention, but about four in the morning, the boy who lay at his door keeping watch, called in alarm for Susi, one of his old servants, fearing that their master was dead. By the light of the candle still burning, they saw him kneel by his bedside as if in the act of prayer, his head in his hands on the pillow. Praying as he went, he had gone on his last journey, and without a single attendant. Alone, yet not alone, for He who had sustained him through so many trials and dangers, had gone with him through the "swelling of Jordan" and brought him safe to the celestial country.

Was Dr. Livingstone's life then a failure? Was it a wasted service that ended only in defeat as he breathed his last in that lonely hut? These few years that have elapsed since his death have already seen realized the deepest desire of his heart. Africa is open, the slave trade is condemned, a wonderful impulse has been given to the planting of Christian Mission and the end is not yet.—*Life of Livingstone.*

### What Is Religion?

Religion is divine, spiritual life, delighting itself in thoughts of God, and praising Him for His wonderful works to the children of men. The outgoings of the soul, vitalized and energized by the Holy Spirit, toward God in spiritual worship, is the normal condition of a Christian. Worship is a manifestation of religion. So are pure morality and pure benevolence marks of pure religion. The end of Christ's mission to the inner life is the start in religion; the Holy Spirit leads the way, vitalizing, not the truth of the gospel, but the understanding of man that he may be able to attend unto the things of Christ. Faith is the personal and joyful reception accorded to Christ as Lord and Savior. Gratitude is a natural expression of religion; for religion is of grace.

All ceremonies, forms, prayer and praise, when properly understood, have their deep meaning and lofty aspiring in the inner divine life of the new man. This nature partaking of the divine thinks God's thoughts after Him, and lives Christ's life over again, as these come in the range of a Christian man's possibilities. Such a man takes to the Bible as a thirsty stag to water. There can be, but one religion true and abiding; for there is one only true and eternal God. All forms and expressions of religion, which are not the natural outgoings of the new man, binding him back to God, are falsehoods and abominations. Against all systems posing as religions, the religion of Jesus Christ is alone in the unique fact that it is life, divine, spiritual, eternal.

E. B. M.



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## New Books.

"Cap and Bell." By V. D. M. 12mo,  
44 pages. Price 5 cents. American Baptist  
Publication Society, 1420 Chestnut street,  
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"Baptist Missionaries in their Relation to  
the Translation of the Scriptures." By  
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Price 5 cents. American Baptist Publication  
Society, 1420 Chestnut street, Philadelphia.

"American Baptist Year-Book." By J. G.  
Walker, D. D. 80, 228 pages. Price 25  
cents. American Baptist Publication So-  
ciety, 1420 Chestnut street, Philadelphia.

The "Baptist Year-Book" is a credit to its  
author. Every Baptist who wishes to keep  
up with the onward march of the Baptist  
host ought to send 25 cents to the American  
Baptist Publication Society and receive a copy  
of this work.

The regular Baptists of the United States  
are set down at 481,686; Episcopal Meth-  
odists, 152,982; Presbyterians, 1,182,356;  
Disciples of Christ (or Campbellites) 1,118,-  
396; Episcopalians, 699,582. The Year  
Book gives Mississippi 107,733 white Bapt-  
tists, and colored, 99,511, making a total of  
both races of 307,244.

Brother Thos. McCloy, one of our mis-  
sionaries of the South China Mission, of which  
Canton is the center, has written a letter to  
the Board, from which the following extract  
is taken:

"The past year has been one of the most  
glorious in the history of the mission, for which  
we praise God and trust this year we may  
see greater things and be able to go forward  
in His work. Last year we rejoice to report  
the largest number of Baptisms in the history

## THE BAPTIST.

of the mission at 295. This year the Lord  
bath done even greater things for us whereof  
we are glad! The total ingathering is 533."

It was our pleasure to spend last Lord's  
day with pastor Morris at Wells Chapel, four  
miles from Clinton. Bro. Morris seems to be  
much loved by the membership. The church  
is located in a good community, and we are  
sure is doing a good work. The church is  
located near the old home of the late Allen  
Wells, whose widow is still living. We re-  
gret that, owing to her absence from home, we  
did not have the pleasure of meeting her. It  
was, however, our privilege to dine with one  
of her sons and his noble wife. Among many  
pleasant things which fell to our lot, we had  
the honor to make the acquaintance of our  
aged sister Manning. There is great strength  
in country churches, and they are gradually  
coming to realize it. Those which are led by  
aggressive pastors, are growing in liberality.

## Orphanage Lights and Shadows.

We are pleased to state to the friends of the  
Orphanage that the light is beginning to break  
upon us. We have been jogging along, car-  
ring for as many children as we could pack  
into our two cottages, while numbers of  
others were applying for admission and we  
had no room. For instance, during March,  
we had applications to receive fifteen new  
children. We could only, by great crowding,  
receive about half of these. We are sorely,  
distressingly, in need of more room.

LIGHTS. Bro. A. E. Jennings, of Water  
Valley, gives us \$500.00 towards our large  
brick dormitory, and assures us of \$500.00  
more from his church. Well, \$1,000.00 is  
quite a good start, and we are profoundly grateful  
for such a start. We have also received  
\$10.00 from a "Gem reader" for this pur-  
pose. It seems to us that we greatly need a  
plain, substantial brick building which will  
accommodate one hundred children, and which  
will cost about \$10,000. Divided out among  
the great Baptist family of Mississippi, that  
would be a small matter, and would enable  
us to do a work for the Lord that is second  
to nothing which is being done by our churches.  
Bro. Jennings says we must have it, and that  
we will build it this year. We lay the mat-  
ter upon the hearts of the Lord's people and  
ask what grander work there is than caring  
for one hundred homeless children and train-  
ing them for Christ?

SHADOWS. Among our thirty-five child-  
ren we have recently had the misfortune to  
have an epidemic of measles. As I write,  
we have twenty cases. Also expenses are  
going right on all the while and the treasury  
for current expenses is empty. While we re-  
joice in the "lights" we cannot forget these  
present "shadows" gathering about us.

L. S. FOSTER.

## Expansion in Mission Work.

At the last meeting of our Southern Baptist  
Convention our Boards were authorized to en-  
large their work twenty-five per cent. This  
seems a small advance in our work for sev-  
eral reasons. 1. It was felt that our South-  
ern Baptists are doing only a medium of  
what they are able to do. We are strong in

numbers and possessed of much wealth. The  
disparity between our ability and the work  
we are doing, and have been doing for some  
years, is manifest, and humiliating to many of  
our brethren who have given some study to  
the subject. The insignificance of our work  
as compared to our ability is painful and em-  
barassing when we compare our efforts with  
many others. Our failure in the past to un-  
dertake a work in some sort or proportion to  
our ability is reason enough why an enlarge-  
ment should be the desire of all, and command  
the energies and efforts of all our people.

2. But there was another reason which  
seems to press for recognition with unusual  
force, and that is the enlarged opportunities  
which have so recently opened up to us.  
With the taking under our protection as a  
government the Islands south of us and the  
benighted condition of their population comes  
the exceptional responsibility to the Baptists  
to press forward to these people with that  
pure, New Testament christianity which is  
held alone by the Baptists of the South, with  
possible exceptions of course, in the case of  
some Baptists in other sections of this great  
country. Our work in Cuba, undertaken  
some years ago under conditions so unfavor-  
able, affords us the most encouraging pros-  
pects in the efforts which we may put forth  
under changed and favorable conditions.  
So great is the need in these new possessions  
that more than fifty per cent. advance on all  
our Home Board is doing upon all our fields  
would not be commensurate with the need  
and the opportunity.

3. Again the rapid growth of our popula-  
tion in the South and the utter inability of our  
S. A. B. Boards to meet the needs arising from  
such growth, make it imperative upon us to  
enlarge our work under the Home Board.  
The South is rapidly becoming the richest  
country in the world, and it is largely with  
our Baptist people to-day whether all this  
wealth and intelligence shall be brought un-  
der the power of the gospel of Jesus Christ.

Besides our obligations are not limited by  
what is called Home Missions. We are to  
carry the gospel to the uttermost parts of the  
earth. There is a growing conviction among  
our Southern Baptists that God has laid upon  
us especially the duty of preaching the go-  
pel to the heathen nations of the earth. He  
has given us renewed tokens of his favor, in  
our efforts to go into all the world "disciplin-  
ing all nations." He has blessed our efforts.  
Souls have been converted in great numbers  
and our hearts have been made glad. He has  
raised up scores of young men and women, bright  
and Christly, who are begging us to "hold the  
rope" while they go down into the darkness of  
the heathen in his blindness, with the light of  
life more than one hundred percent increase in  
our contributions would not be ample to send  
out all these noble young men and women  
who are anxious to go to the foreign field.  
Let Mississippi Baptists in the fear of God  
come up to the help of the Lord now. No  
one can say we are not able. We could easily  
give a hundred per cent. more than we are  
giving to the cause of missions. We are  
only asked to give twenty-five per cent. more.  
Let us give it. Let all give something.  
Give till we feel it, and keep on giving.

R. A. VENABLE.

April 5,

1900,

## Sunday School.

### LESSON FOR APRIL 8, 1900.

BY W. F. YARBOROUGH.

PRECEPTS AND PROMISES.—Matt. 7:1-14.

GOLDEN TEXT.—Whosoever ye would that men  
should do to you, do ye even so to them.—Matt.  
7:12.

### CONNECTION.

We have another lesson from the Sermon  
on the Mount. The two should enable us to  
get a pretty fair conception of the scope of the  
entire discourse. After setting forth the na-  
ture of the subjects of the Kingdom of God  
Jesus went on to state their duties to the  
world of sin in which they live. Then the  
principle is stated and illustrated that Jesus  
came not to annul but to fulfill the law. This  
followed in chapter 6 by a warning against a  
spirit of ostentation in religious observances,  
illustrated by almsgiving, praying and fast-  
ing. The chapter then closes with an exhor-  
tation against worldliness and anxious  
care. The seventh chapter of which our les-  
son is a part abounds in precepts, promises  
and warnings, closing with an exhortation to  
hear and do the things that have just been  
taught.

### EXPLANATION.

V. 1. "Judge not." The word "judge"  
in the New Testament usually means to con-  
demn. Christ would here warn against that  
censorious spirit so common among us and  
so ready to find fault. It is not so much the  
expression of an opinion that he speaks  
against as the disposition to be always finding  
defects and blemishes in the character of  
others.

V. 2. "With what judgment ye judge, ye  
shall be judged." The cynical censorious  
person will arouse the same sort of feeling  
against himself. The God will pass judg-  
ment on him for the evil. He will receive  
retribution in kind for the evil.

V. 3. "The mote \* \* \* the beam." The  
mote is a small particle; the beam may be  
very large. Many of us are severe in  
censuring the faults of others while guilty of  
some grave fault ourselves. Such conduct is  
hypocrisy and presumption. He who would  
reform others must first reform himself. "If  
you would lift me up first get up yourself,"  
said a wise man.

V. 6. "Give not that which is holy unto  
the dogs." In Oriental cities dogs were the  
common scavengers owned by no one, but  
running wild and were held in great con-  
tempt. It was considered a sin to give any  
of the meat of a sacrificial offering or of the  
shew bread to these dogs. From this Jesus  
draws a lesson warning us against giving the  
sweet things of the gospel to those who are  
incapable of appreciating them. Of course  
the invitation of the gospel are for every  
body, and its message of reconciliation should  
be proclaimed to all, but there are some ex-  
periences, some sacred things connected with  
the gospel that the wicked and profane can-  
not appreciate and are not entitled to. The  
close connection with what precedes in the  
in the opening verses of the chapter helps us  
to understand. Jesus warns against a spirit

## THE BAPTIST.

of fault finding, but he goes on in this verse  
to teach us to discriminate. The two ideas  
explain each other. Do not be censorious,  
but discriminate and do not be imposed on by  
the unworthy. The second allusion of cast-  
ing pearls before swine teaches the same les-  
son. The construction is a species of paral-  
lelism of which the Jewish mind was very  
fond.

Vs. 7, 8. "Ask \* \* \* seek \* \* \* knock." Jesus  
has just given some precepts that are  
very difficult to obey. Weak as we are, we  
naturally feel our insufficiency, but he in-  
tends and the following verses gives encourage-  
ment for us to go to him who is the source of  
all strength and ask for help. The encour-  
agement is that, "every one that asketh re-  
ceiveth; and he that seeketh findeth; and to  
him that knocketh it shall be opened. Ob-  
serve the ascending scale. Earnest prayer  
must continually increase in power and per-  
sistence. This implies that God does not al-  
ways give immediate answer to prayer but  
he never fails to answer. The answer  
does not always come in the shape ex-  
pected but it certainly comes.

Vs. 9-11. "What man is there of you,  
whom if his son ask bread will he give him a  
stone?" If anybody doubts that God answers  
the prayers of his children, let him think of  
an earthly parent's love for his children.  
The argument is from the less to the greater.  
Everybody knows that an earthly father  
would not give in answer to a request for  
bread a round, flat stone resembling a loaf of  
bread. Neither will he substitute a serpent  
for a fish. If this be true of an earthly father  
who is known to be evil and sinful, how  
much more will our heavenly Father, who  
loves us infinitely better than any earthly  
parent, and whose motives are unmixed with  
evil, give us good things when we ask for  
them. Luke specifies the Holy Spirit as the  
good gift which he will give, thereby showing  
that no gift is too precious for our heavenly  
Father to bestow upon us.

V. 12. "Therefore all things whatsoever  
ye would that men should do to you, do ye  
even so to them." It is good to have rules,  
standards of measurement for all we under-  
take. This admirable precept has been called  
the "Golden Rule." It gives the standard of  
conduct between man and man. Observe the  
logical connection with what precedes, indi-  
cated by "therefore." Our relation to our  
fellow man is based upon our relation to God.  
He is our Father, and this relationship places  
us under obligation to our brethren. The  
Golden Rule not only gives the summary of  
the teachings of the Sermon on the Mount,  
but the essence of all that is taught in the  
law and the prophets. It takes Christianity  
to suggest such a standard. Heathenism had  
only hinted at the negative side.

Vs. 13, 14. "Enter ye in at the strait  
gate." The idea suggested by this, is that  
Christianity has rigorous requirements. It is  
not a bed of roses. It means self-denial and  
cross bearing. The image is that of a wide  
gate and broad road, in contrast with a  
narrow gate and narrow road. The former  
leads to destruction, and is thronged with  
travelers; the latter leads to life, but because  
it is a difficult way, with exacting require-

ments, there are few travelers. There are  
only two ways. In which are you?

### PRACTICAL POINTS.

1. If we would recognize our own faults,  
we would be more charitable in looking at the  
faults of others. If we paid strict attention  
to our own sins we would not have so much  
time to point out the sins of others.

2. Our spirit towards others determines  
others' spirit towards us. If we love others  
they will love us. So if we think men are  
not in sympathy with us, let us see if the  
reason for this is that we do not sympathize  
with them. We get out of the world what  
we put into it.

3. In asking, seeking, knocking, remem-  
ber that it is your Father that you approach.  
He loves you, and will not turn a deaf ear or  
give something hurtful when you ask for a  
good gift. His hand will bring you the  
answer.

4. We must enter God's kingdom. We do  
not grow into it nor accidentally get in. The  
gate is narrow and the requirements of the  
way are rigid, but Christ makes it easy. He  
is the way. In him we are in the way.

### Another Epoch Year in Japan.

The year 1899 marked the fourth great  
epoch in the past half century in Japanese  
history.

The first was in 1853, when Commodore  
Perry of the United States navy, visited this  
country and opened it up to modern thought,  
progress and the Christian missionary enter-  
prise.

The second was in 1867, when the present  
Emperor ascended the throne.

The third was 1889, when the Emperor,  
amidst great national rejoicing, proclaimed a  
constitutional government.

The fourth was on the 17th of July, 1899,  
when Japan's new treaties with the Christian  
powers of Europe and America went into  
effect, when for the first time a purely Asiatic  
nation took its place on an equality with the  
enlightened nations of the West, in so far as  
her treaty rights are concerned.—Selected.

### A New Life of Christ.

In one of the leading book stores of Japan  
was lately found a new Life of Christ, by a non-  
Christian Japanese. The author is a graduate  
of the literary department of the Imperial Uni-  
versity, and appears to be a fair-minded man  
of some ability. All the important events in  
connection with the wonderful life of our  
Lord are set down in a straightforward man-  
ner, often in the words of the gospels them-  
selves. In fact, there is little in the book to  
which the most orthodox Christian could ob-  
ject. After giving the biblical account of the  
resurrection and ascension, the author closes  
as follows: "These are the facts that are be-  
lieved and accepted by the vast majority of the  
people of the West concerning Jesus  
Christ. I have put them down here with no  
desire to propagate christianity, but simply to  
make them familiar to my countrymen."—  
R. R. Peary, in Record of Christian Work.







## Ministers and Churches.

FROM ANTIETH.

Sunday the 18th of hearts were made glad by having with us once more our beloved pastor, Bro. Ellis. At one time we thought we should never see him any more, that the Father was going to remove him to a higher sphere. When he was with us in January he preached one of the grandest sermons from the text, "And they all got safely to land." It was a sweet benediction, and during his illness we thought of many times. God was merciful and prolonged his life, and he has gone back to his work purified through suffering.

The same day our heart was made sad with the intelligence that a mother in Israel (dear Mrs. Whitaker) "had crossed over the river and was resting in the shade." How true it is that there is never a line of joy but parallel with it runs a line of sorrow! For a little while the thrills of joy bubble up in the heart like a perennial spring, then the waters of Marah are pressed to our lips and there is no escape from the bitterness. She had been to us a life-long friend and her going has left a void in our hearts that can never be filled. For many years she was an invalid, and was beset by oppression with a great sorrow, but we are sure she has passed beyond the clouds beyond the grieving and the weeping, and is now safe in the arms of Jesus.

C. BOLLS.

GALLMAN.

"Glory!" sayeth the college president.

We had a good day at Gallman yesterday, April 4th. Had good congregations morning and evening, and had a good attendance at Sunday school. Our new superintendent, Bro. L. B. S. journey, has taken hold of the work in earnest. The teachers also have gone to work in earnest, and we are looking for good results.

We took our Foreign Mission collection yesterday. It amounted, in cash and subscription, to \$57.20. A committee was appointed to see others, and we hope to make it \$75.00.

As at Ulica, so at Gallman. We are full of hope and "hard at it."

J. L. LOW.

SARLES.

We had a pleasant day yesterday. Finished paying a debt in

curried by building new addition to the parsonage, and raised \$28.60 for missions. Now the ladies are going to put a nice new fence in front of pastor's home. Sunday school was quite good, and Junior Union quite interesting.

E. L. WESSON.

GREENWOOD.

After much anxiety and prayer to know the Lord's will I have decided to accept the call of the churches at Clinton and Edwards, and so have resigned the care of the church at Greenwood. The people here have shown in many ways their appreciation of my poor efforts and have made it hard for me to give up the work. The outlook here is brighter than it has ever been. There were three received by letter yesterday and one stands approved for baptism. I hope the work will go on without interruption, and it will if the right man is secured for pastor without delay. I hope to be in Clinton by May 1st or sooner. Let all who have interests there pray earnestly for a great blessing upon the work.

Yours in the work,  
P. I. LIPSEY.

KOSCIUSKO.

Brother George R. Cairns will sail from England about the middle of this month and will begin a meeting soon after his arrival in the U. S. with a church in Pennsylvania.

He will come to Mississippi about the 14th of May and will begin a series of meetings with the Kosciusko church. We are looking forward with great delight to these meetings and are expecting showers of blessings. I do not know whether brother Cairns has any other engagements in Mississippi or not. If you wish to write him and get his services you may address him at this point about the middle of May.

He writes: "God is still blessing us greatly; over 2,400 have come out for Jesus in the past five months." I noticed in a paper the other day where he had been holding a meeting with F. B. Meyers in London and that there were over three hundred conversions. He has no sensational or "captive" methods, which is the chief stock in trade with many evangelists. He preaches the gospel in all of its tenderness, with a heart full of love for the souls of men.

We are aware that all of our efforts will be in vain without the Spirit of God. So we are praying that His presence may be greatly felt in our town.

H. P. HURT.

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The Louisiana Fair, New Orleans, April 14 to May 6, 1900.

The management of the Louisiana Fair, having had one year's previous experience in operating a very successful and creditable Fair, asserts with confidence that the Fair of 1900 will prove much more attractive to the visitors than that of last year.

Every day will be replete with first-class attractions in addition to the exhibits proper, and every visitor will find attractive features to interest and instruct.

There will be races on several days, and the entries are such as to insure interesting contests.

The Flower Parade and the Grand Parade of Horse Show entries will occur on April 24th. The Horse Show will continue every day until and including Saturday, the 28th, and will compare favorably with the famous society events of New York, Chicago, Boston, etc., where the Horse Show is the event of the year.

On other dates, to be announced hereafter, will occur many specially interesting features.

The Queen & Crescent Route will sell one fare for the round trip excursion tickets to New Orleans and return on the 13th and 14th of April and on Thursday of each week during the Fair, and will also sell on dates which will enable patrons to visit the Fair on the most attractive special occasions.

These tickets will be good for return passage five days from date of sale, thus giving all a chance to enjoy a visit to New Orleans at the most delightful time of the year, when the city is at its best in every way, and to thoroughly enjoy the Fair, which every one should visit.

The entrance fee having been fixed at twenty-five cents, no one visiting New Orleans during the period that it is running can afford to fail to avail himself of the opportunity to see the latest and best examples of goods in his line of business, to say nothing of the enjoyment to be obtained by such a visit.

For further particulars apply to any ticket agent of the Queen & Crescent Route.

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## Deaths.

Mrs. Alice Johnson.

Mrs. Johnson, wife of Bro. J. L. Johnson was born October the 29th, 1869. Died at her home in Pittsboro, Miss. March the 12th, 1900. She was converted at an early age and joined the Baptist church at Mt. Tabor and lived a consistent Christian until her death. For four months she endured with Christian fortitude her intense suffering until the Master said it is enough. She leaves a grief-stricken husband and many relatives and friends to mourn her loss, but they have the sweet assurance that their loss is her eternal gain. She was laid to rest in the Pittsboro cemetery.

May the Lord comfort the bereaved ones.

G. W. RILEY.

Mattie Rochester.

Mattie Rochester, daughter of W. F. and M. A. Rochester, was born Sep. 2nd, 1871, died March 12th 1900. She leaves a mother, five brothers, four sisters, a host of friends and relatives to mourn her death. The Oaklinton Baptist church has lost a bright jewel. Let us not weep, for our loss is her gain. She is at rest with her father who died not five months previous.

We would say to the bereaved relatives, let us live so that we may make an unbroken family around the throne of God where there will be no parting.

MATTIE ROCHESTER.

Mrs. Sarah Ann Chambers.

Whereas, It has pleased our Heavenly Father, to call from our midst, our beloved sister, Sarah Chambers, therefore be it

Resolved, 1. That we as a society and community realize that her gain is our loss.

2. That we strive to emulate the virtues of the zealous, earnest Christian character that she so modestly set before us.

3. That we tender our heartfelt sympathy to the bereaved family of our deceased sister, feeling that the sorrow of her daughter, our beloved president, Mrs. Ida Polk, who has so endeared herself to us by her faithful and efficient service, are ours.

4. That these resolutions be recorded on our minutes and that a copy be sent The Baptist for publication.

Unanimously adopted by the W. M. S. of Hattiesburg Baptist church, March 21, 1900.

MRS. IDA POLK, President.  
MISS LIZZIE BOSTICK, Secretary.

## Married.

Colson-Cornelius.

In the Baptist church at New Albany, Miss., Mr. T. E. Colson and Miss Lela Delle Cornelius, Rev. E. E. Thornton officiating.

Mr. Colson is an attaché of the New Albany Gazette, and is prominent both in business and society. Miss Cornelius is one of the best informed, most practical and popular young women in North Mississippi.

These young people are at home in the Collins House, New Albany, where they are universally admired and loved.

X.

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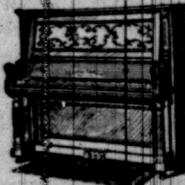
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## Woman's Work.

### Bottle the Sunshine.

Bottle the sunshine up, my dears,  
And lay it safe away.  
Hammer the cork in good and tight,  
Keep it for rainy day.  
For clouds will come and showers will  
fall,  
And early and sky look sad;  
Then bring the cheery rays about,  
And make the old soul glad.  
Bottle the sunshine up, my dears,  
Sweet temper lay away.  
Carry through life a smiling face,  
And let your heart be gay.  
There's sorrow plenty in the world,  
And strife and bitter pain,  
So line the clouds with golden beams,  
And sing a glad refrain.

—L. L. Arnold.

I have been asked, "What is the most beautiful thing you have seen in Japan?" The grandest vision is the scenery, but the prettiest thing to be seen is a Japanese lady riding in a jinriksha and shaded by a paper umbrella. The whole effect of such a picture is so strikingly artistic. But if I were asked, "What is the most impressive thing I have seen?" I reply without hesitation, it is the faces of the Christian women of Japan, especially those who have been trained in Christian schools. There is an expression in their faces revealing a character and a purpose in life which one misses so much in the majority of faces, and one can tell, with a fair degree of certainty, from the face alone what Christianity has done for women through its schools, placing its seal of nobility on what is otherwise but a vanity fair.

REV. F. S. SCUDDER.

### Armies of Shadows.

An old man said he had had a great deal of trouble in his time, but the worst trouble he ever had was the trouble which didn't happen. The devil fights a good many of his battles with armies composed of shadows. A shadow can be made to move, and look more dreadful than a thing of life. Don't worry about things you can't help, but be strong and of good courage by always having faith in God. If you hear a roar and you are where you ought to be, go forward and slay him. It will make a good beehive. When the tempter tries to distract you by calling attention to the trouble which is almost certain to happen next month, say, "The Lord is my Shepherd," and depend on him to lead you safely through it. —Ram's Horn.

### Giving the Tithes.

At one of our Saturday evening

prayer meetings with the girls we took for our subject "Our tithes." The girls responded heartily to the idea of setting aside each month a certain part of their earnings—some of them had hardly learned to do this. They have different ways of earning a little spending money—chiefly by knitting for foreigners. Of course the tenth will be small—often only one rin, but we want them to learn to give systematically. We give each girl a paper box for the "little off-rings." After the meeting one of the larger girls came to us and asked permission to sew on Saturday evenings when she could get her lessons finished in time. She said she wanted to earn more in order that she might have more to give to God. A few days after this, one of our servants made a change in the style of doing her hair. She had always worn it in a Japanese fashion, paying a barber three sen every Saturday to have it done, and by carefully adjusting her head on the wooden pillow at night, she managed not to disarrange her hair, so that it was necessary to have it combed only once a week. But one day she came into the dining room with her hair in a simple coil at the back, and I learned that evening that she had made this change in order to have the three sen to put into her "money box for the Lord." What an inspiration such instances are—instances of true devotion that incite us to more fervent teaching, prayer and service in his name. —Daisy D. Barlow, Himeji Japan.

### Prove Him.

A writer in one of our exchanges tells the story of William Colgate, the famous soap manufacturer. We reprint it in order that our boys and girls as well, may see how the Lord keeps his share of the bargains made when he says: "Bring ye all the tithes in the store-house, that there may be meat in mine house, and prove me now herewith, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." You must notice that he does not say a "money" blessing. That was one way in which he repaid William Colgate; he has many ways of paying that your blessing may be of some different kind. But "prove" him, and rest assured that the blessing will come.

A lad of sixteen left home to seek his fortune. All his worldly possessions were tied in a bundle. As he trudged along he met a canal boat captain, who said: "William, where are you going?"

"I don't know. Father is too poor to keep me any longer and says I must make a living for myself." "There is no trouble about that," said the captain; "be sure that you start right and you will get along finely." William said the only trade he knew anything about was soap and candle-making. "Well," said the old man, "let me pray with you," and they knelt on the tow path. The old man prayed earnestly for William, and said, "Some one will soon be the leading soap-maker in New York. It can be you as well as any one. Give your heart to Christ; give the Lord all that belongs to him of every dollar you earn; make an honest soap; give a full pound and you will be prosperous." When the boy arrived in the city he found it hard to get work. He remembered his mother's words and the last words of his canal boat captain. He sought first the kingdom of God and his righteousness and united with the church. The first dollar he earned brought up the question of God's part. In the Bible he found the Jews were commanded to give a tenth. So one-tenth of every dollar was sacred to the Lord. Having regular employment he soon became a partner. His partner died and he became the sole owner of the business. He kept his promise to the old captain. He made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one-tenth of all his income to that account. He prospered; his business grew; his family was blessed. He grew richer faster than he had hoped. He gave the Lord two-tenths and prospered more than ever. Then he gave three-tenths, four-tenths, five-tenths. He educated his family; then he gave all his income to the Lord. He prospered more than ever. This was William Colgate, who gave millions to the Lord's cause and left a name that will never die. —Presbyterian.

### PILES CURED WITHOUT THE KNIFE.

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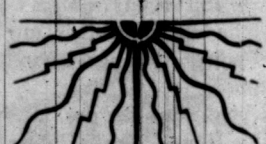
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## Temperance.

### The Price of a Drink.

Five cents a glass, does any one think  
That is really the price of a drink?  
Five cents a glass I hear you say;  
Why that isn't very much to pay.  
Ah, no indeed, 'tis a very small sum  
You are passing over 'twixt finger and  
thumb.  
And if that were all you gave away  
It wouldn't be very much to pay.

The price of a drink let me decide,  
Who has lost his courage and lost his  
guide.  
And lies a groveling heap of clay,  
Not far removed from the beast to-day.  
The price of a drink let that one tell,  
Who sleeps to-night in a murderer's  
cell  
And feels within him the fires of hell,  
Honor and virtue, love and truth,  
All the glory and guide of youth.  
Hopes of manhood, the wreaths of  
fame,  
High endeavors and noble aims—  
Those are the treasures thrown away  
As the price of a drink from day to  
day.

Five cents a glass, how Satan laughed,  
As over the bar the young man quaffed.  
The beaded liquor for the demon knew  
The terrible work that drink would do,  
And before the morning the victim lay,  
With his life blood swiftly ebbing  
away,  
And that was the price paid alas!  
For the pleasure of taking a social  
glass.

The price of a drink if you want to  
know  
What some are willing to pay for it, go  
Through that wretched tenement over  
there  
With dingy windows and broken stairs,  
Where foul disease like a vampire  
crawls,  
With outstretched wings o'er the mud-  
dy walls.

There poverty dwells with her hungry  
brood,  
Wild-eyed as demons for lack of food;  
There shame in corner crouches low;  
There violence deals its cruel blow,  
And innocent ones are thus accursed  
To pay the price of another's thirst.

Five cents a glass, oh, if that were all  
The sacrifice would indeed be small;  
But the money's worth is the least  
amount  
We pay, and who ever keeps account  
Will learn the terrible waste and blight  
That follows that terrible appetite.

Five cents a glass! Does any one  
think  
That this is really the price of a drink?  
B. B.

Chicago has placed a ban upon  
cabmen. All of them who apply  
for automobile licenses must pass  
a temperance examination.

Among the three most abstem-  
ious public men of New York are  
Richard Croker, David B. Hill and  
Louis F. Payne. None of the  
three drink wine or other liquor,  
and Mr. Hill never smokes.

### High License that Prohibits.

Marshfield, Mass., now char-  
ges one million dollars for each  
license issued. If the Massachu-  
setts legislature would enact a  
state law charging that much and  
every other state would charge the  
same, it would amount to prohibi-  
tion by high license.

W. H. P.

### Bind Tigers.

The last legislature enacted two  
laws that will stamp out the un-  
lawful retailing of intoxicating  
liquors in this state. The posses-  
sion of federal privilege tax will be  
construed as presumptive evidence  
of violation of the law, and throw  
the burden of proof on the crim-  
inal, and the owner, lessee, sub-  
lessee, or occupant of any building  
in which unlawful retailing is car-  
ried on is made equally guilty  
with the party conducting the busi-  
ness. All property in liquors  
kept in violation of law is abol-  
ished, and likewise buildings  
and all appliances used in connec-  
tion with the unlawful sale thereof.  
Upon the affidavit of any reputable  
person before a justice of the peace,  
a search warrant shall be issued  
and the premises where it is sus-  
pected liquors are kept or being  
sold contrary to law shall be  
searched and if necessary broken  
into, and all such goods found  
shall be destroyed.

The Senate failed to pass the H.  
B. to make the unlawful sale of  
liquor a felony. If they had done  
so it would have been better.

W. H. P.

### Congressional Temperance Society.

The 68th annual meeting of the  
Congressional Temperance Society  
was held in this city on Sunday  
night the 18th inst., and was  
largely attended both by members  
of Congress who belong to it, and  
by citizens of the District. Rep-  
resentative Grout, of Vermont,  
president of the society, presided  
over the meeting, and there were  
speeches by Representative Little-  
field, of Maine; Representative  
Lloyd of Missouri; Representative  
Talbert, of South Carolina; Rep-  
resentative Greent, of Massachusetts,  
and Representative Dahle, of Wis-  
consin. Before the speaking be-  
gan, Rev. F. D. Power, the secre-  
tary, read his annual report:  
"This is the sixty-eighth annual  
meeting of our ancient and honor-  
able organization," he said, "and  
in honor of the ninety-sixth birth-  
day anniversary of Neal Dow,  
which occurs on Thursday next.  
The father of statutory prohibition

in the United States was the living  
embodiment of the great principles  
of temperance. Half a century  
ago he saw the woe and misery  
and ruin wrought by the traffic  
in strong drink in such a light  
that he consecrated his life to the  
work of antagonizing it. He be-  
gan the fight with a courage, im-  
petuosity, and fidelity that carried  
everything before him. He trav-  
versed the state of Maine, for ten  
years from one end to the other,  
and sowed it knee-deep in temper-  
ance literature, until sentiment  
crystallized into law."

The most important question  
touched upon by the speakers was  
that of the army canteen, which  
Congress thought it had abolished  
at its last session, but which was  
given a new lease to life by a techni-  
cal interpretation made by Attor-  
ney-General Griggs. Opinions as to  
the wisdom of the abolition of the  
canteen differed, but practically  
all were united in the opinion  
that the law should be construed  
according to its plain meaning and  
intent. On this topic, Representa-  
tive Lloyd of Missouri, said:  
"The Congress of the United  
States has some serious questions  
to consider in connection with tem-  
perance legislation. One of them,  
and one of the most important of  
them, is the army canteen. In  
this the Congress has a hard prob-  
lem to solve. Army officers al-  
most without exception testify that  
the canteen is a good thing; that  
it tends to increase the sobriety  
and efficiency of the army. Be-  
that as it may, the canteen ques-  
tion is a burning one and must be  
solved." Other speakers took  
similar ground.

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For biliousness, constipation and  
appendicitis.  
For indigestion, sick and nervous  
headache.  
For sleeplessness, nervousness and  
heart failure.  
For fever, chills, debility and kidney  
diseases, take Lemon Elixir.  
Ladies, for natural and thorough or-  
ganic regulation, take Lemon Elixir.  
Dr. Mozley's Lemon Elixir is prepared  
from the fresh juice of lemons, com-  
bined with other vegetable liver tonics,  
and will not fail you in any of the  
above named diseases. 50c and \$1 bot-  
tles at the druggists.  
Prepared on by Dr. H. Mozley, At-  
lanta, Ga.

### At the Capitol.

I am in my seventy-third year, and  
for fifty years I have been a great  
sufferer from indigestion, constipation  
and biliousness. I have tried all the  
remedies advertised for these diseases,  
and got no permanent relief. About one  
year ago, the disease assuming a more  
severe and dangerous form, I became  
very weak and lost flesh rapidly. I  
commenced using Dr. Mozley's Lemon  
Elixir. I gained twelve pounds in three  
months. My strength and health, my  
appetite and my digestion were  
perfectly restored, and now I feel as  
young and vigorous as I ever did in my  
life.  
L. J. ALLRED,  
Door-keeper Ga. State Senate,  
State Capitol, Atlanta, Ga.

### MOZLEY'S LEMON ELIXIR

is the very best medicine I ever used for  
the diseases you recommend it for, and  
I have used many kinds for woman's  
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Cures all Coughs, Colds, Hoarseness,  
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tary, reliable.  
25c at druggists. Prepared only by  
Dr. H. Mozley, Atlanta, Ga.  
till April

### Louisiana Industrial Exposition, New Orleans, Louisiana.

The Louisiana Industrial Exposition  
for 1900 will be held in New Orleans,  
opening on the 14th day of April and  
running to the 6th day of May.

The large number of exhibitors who  
have already secured place and the  
special features which are promised by  
the Management, including the Horse  
Show, Flower Show and various other  
attractions give promise that the expo-  
sition of this year will eclipse any pre-  
vious efforts and give assurance that  
visitors to New Orleans during that  
period will find in this exhibition many  
exhibits which will be instructive as  
well as beautiful.

The Queen & Crescent Route will  
have on sale round trip excursion tick-  
ets April 13, 14, 19, 26 and May 3, limit-  
ed to continuous passage in each direc-  
tion, with a final limit of five days for  
return passage. It is probable that ad-  
ditional dates of sale for the special  
features, such as the Horse Show,  
Flower Show, etc., will be announced  
later.

May 3.

### Dr. H. H. Harrison

Practitioner in the city of Jackson.  
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the Edwards and the Law-  
rence Hotels.

t. f.



## B. Y. P. U. Department.

BY W. P. WRIGHT

My neighbor, the Presbyterian pastor, dropped in on me for a few minutes, this afternoon; while here he read over our examination questions, and pronounced them "fine." What do you think of them, brother pastor? Did you call the attention of your people to them?

Are you going to start the examination? Why not meet a class at some convenient time and place, and "coach" them a little? It will do you good, and it will do them good. Have you ever said? Well, stand aside then, and make room for someone who has.

Of course you read the report of the meeting of the Executive Committee, in these columns last week, by the Secretary, Prof. Landrum Leavitt, who came the way from Washington, (D. C.) to be present at the meeting.

It was very evident to an observer, for such I was, that the committee had met for business. The Lord's business, and right earnestly did they address themselves to the task before them. It is certain that there is to be no let down in the work. The outlook is brightening every day. All over the State the people are thinking, talking, inquiring, and organizing, and the best thing about it all is, that not a word of criticism has come from any quarter. See 'ah!

Reader, if you get a letter from any member of this committee, please sit right down and answer it in the spirit of the Master—if you will, you make them very happy, and help on the work very materially.

You remember my calling attention to the meeting of our colored brethren, in their first State B. Y. P. U. meeting last week at Kosciusko. Bro. H. B. Hunt attended their meeting; and while he sat and heard them, he resolved to go home and get to work. He was ashamed of himself, did their leaders make him feel. He said that he heard some of the finest speaking he ever heard in his life from any body, anywhere; and that the sense characterized their meeting throughout. Yes, sir, our colored brethren are coming to the front. Witness this: The Memphis Baptist Church (colored), of Clarksdale, with but eighty members, raised last year, for all purposes, the sum of \$1,100.00. Where is the church of any color that has a better record?

If all of our people could take

these Christian Culture Courses of study for the next four years, at the end of that time, Mississippi Baptists alone would baptize more people than are now baptized annually by Southern Baptists. And further, Mississippi Baptists would then give more for missions than is given now by all the Baptists of the South. There is not the least doubt about it in the world. Consecrated intelligence will do it.

A Baptist is either like the devil, or he is like Christ—the former goeth about seeking whom he may devour; the latter goes about doing good. Which are you most like? is the question—which am I most like?

## Daily Bible readings:

Monday, April 9—Joshua 3.  
Tuesday, April 10—Joshua 4.  
Wednesday, April 11—Joshua 5.  
Thursday, April 12—Joshua 6.  
Friday, April 13—Joshua 7.  
Saturday, April 14—Joshua 8.  
Sunday, April 15—The Bread of Life. John 6:24-40.

1. The world's cry for bread.
2. The kind of bread the world cries for.
3. The bread that satisfies the world's cry.
4. How to get a world wide supply of this Bread of Life.
5. It is not enough to have bread in the house; it must be eaten—so Christ must be appropriated by faith.

The B. Y. P. U. of McComb, met Sunday, March 18th. This meeting was especially interesting and profitable though not well attended on account of inclement weather. The question, "What one thing, more than all others, prevents the spiritual growth of young people," was given by the pastor's wife, to be discussed at next meeting.

Our B. Y. P. U. is growing rapidly, and we hope, with God's blessings, to continue our work.

MYRTLE SINCLAIR, Cor. Sec.  
McComb, March 29, 1900.

## CRYSTAL SPRINGS B. Y. P. U.

We had a glorious meeting yesterday afternoon. The president, Mrs. McComb, in her sweet and gentle way, led the meeting. Topic: Always Ready (Luke 21:29-36; 12:35-40). Our young people are very earnest in this work, always ready and willing to assist.

ANNIE VINING.

## SHUQUALAK B. Y. P. U.

The Shuqualak B. Y. P. U. held



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**JOHN CLEARY**  
SOUTH STATE STREET.

its regular weekly meeting on Sunday afternoon, April 1. In place of the prescribed subject, we had "Love" presented for our consideration.

As this is such a great, big, beautiful subject, we had a most delightfully interesting programme, participated in by a large number of those present.

We have as our president Prof. H. L. McClesky, in whom we repose the greatest confidence, knowing him to be a wise and good leader.

The new pastor is with us twice a month. His heart is in our work. He encourages us to continue in the good work, and often gives us one of his splendid talks.

We have assisted the State B. Y. P. U. work to the amount of \$5, which was pledged at Canton.

We are very happy in our Union, believing that we are growing in interest and in strength.

MAMIE KIRK,  
Cor. Sec.

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